

W. Herbert.

A COM-
PENDIOVS AND A

VERY FRVTEFUL TREA-

tyse teachyngē the waye of

Dyenge well, written to a

frende, by the flowre of

lerned men of his

tyme, Thomas

Lupsete

Lon-

Honer, late deceased on

whose sowle Iesu,

haue mercy



1541
—
3

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4. b. 172.

LIBRO DE
A CLIMA E VOLTA DA

SERRA D'UZZE D'ALBRETTA

SOBRE ALGUMAS PECULIARIDADES

DE ALGUMAS CANTIGAS DE SANTA

ANNA DE UZZE D'ALBRETTA

DA SERRA D'UZZE D'ALBRETTA

To dye vwell.

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Hey say, it is a point of
a p^rowde vanite, or a
stubburne foly, to kepe
sure and certaine, what
sometier is ones sayde,
always, it semeth not to wise men,
that a p^romis shulde be sticked by,
in as moche there maye chaunce
gretter causes to breke a p^romys,
then the reasons be, why p^romisse
shulde be performed. As if I haue
sayd, that I wyl suppe with you:
hit is not inoughe to b^ronde me a-
gainste all chaunces. I may fall
lythe, I maye haue at home some
treacherous impediment, the wechel
may fal, that it is no going out,
thatre safarilie may happen, that
Ic^ere not in mynde, when such a p^r-
omys has made. Therefore lyse
men say, in all making of p^romys,
there be euē underlondē some se-

A. II.

Cccc

To dye vwell.

crete exceptions, suche as be these :
If I can, If I maye, If it be conuenient, If no greater cause happen to let me. By the whiche exceptions, a promes never byndethe a man ferther, than is accordanng to be obserued and kepte.

If I thought (my frende Johs walker) that you wold take myne excuse by the sayde exceptions, I wold rather by them escape my promesse, that I haue made to you, than I wold fulfyl it soz whan I sodenlye agreed to your requeste, that was to haue me wryte to you the waye of dpende well : I considerid not at that tyme, what the thynge was . . . After I had entred more difficultie in the writinge, wherefore soz my promise tolle the wrytinge beyng (as you woulde come to see my selfe occupied, in luge studiis as appet-

To dye vwell.

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appertayne to my leasure: and of
þorly this lesson to letne the way
of dyenge well, hath nedē to haue
a mayster, the whiche knowethe
both what our life is, and what the
losse of the same is. For no man
in my minde can effectuously teche
the way to dye well, excepte he be
one that knoweth the way to lyue
well. And plainly the mater requi-
rith a philosopher's stomake and a
fadde. For such a one as Marcus
Cato was, were a man meſte to en-
tretē this thyngē: he knewe what
valure lay in deathe, the whiche he
rought þurh with fwoede, and his
martyrs-teaching om̄ his owne be-
welfes.

Co mōre dynke a Catulag or
a ƿercola shoulde speake lufelij
to you of ordene, forþe theris no co
þey; courageous þaſte now appere

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To dye vwell.

to esteme lyfe, when the time required, eyther to dye with honour, or to lyue with shame. These men and suche other wolde shewe you the waye to go to deathe, longe before death caine to you. But none of all the paynymes canne eyther with woorde or with ensamples of theyz actes declare this thyng so clewly and effectually, as maye he that is exercised in Christes philosophye, a Paule, or a Peter, or a Hieronim Chulde here in speke more lyuely: than al þ subtyl clerkes of the olde greces. Yet to me. for my parte, it is an harde thyng, eyther to play with you one of this sorte, or of that sorte. It passeth my power to speake to you eyther lyke Socrates, or lyke Chrysostome. So that if the fayre exceptions be wþch you admitted in a promis or kynge.

kyng, I maye trewely denye you
the perfo[m]aunce of my graun-
tinge, in as moche when I promis-
ed you this thyng, there was b[er]n-
derstanded, if I coulde, & if it were
conuenient: If other can well de-
clare this waye of dyenge, nor yet
me thyng, it is not conuenient for
me, luyng in this common course
of the worldely folke, to speake of
deth so ernestly, as a monke of the
Charter house shoulde and myght
do. But bycause I knowe your
impotune desire, to be so set upon
this thyng, ynedes you wyl haue
me saye somewhat herein: I wyl
praye you so to rede me, as the tale
wet onely to be raytten of me for
you, but that I my selfe am also
an auditour of the same, and as mo-
che shall I enforce to folowme the
complayle, that in my sapenge I

To dye vwell.

aduyse you, as thoughē the hole
worke pertayned onely to my selfe.
Wherin take this note for your
comforthes, that I write nothyngē
to you, that I wylle not were in
my owne power to execute. Thus
I with you, and you with me both
of vs fast yoked to gethers, let vs
endeuour our selfes to be in dede
suche men as we commende and
prayse. for as it is shame to speke
one thingē and to thinke an other,
so it is a more shame to write holy-
ly and to lyue worldelye. And as
great a rebuke there is in him that
can herte and prayse good saynges
but doo therre after he wyl not.
Now than let vs not speke only of
the way to dye well, but in effectas
let vs indeuor our myndes to haue
the fruit of this lesson, to make in
dede a good ende of our lyfe. And
here

To dye vwell. 5

here nowe withoute anye farther
proces I wyll begynne to pay you
my dette, and shoxteyle you shall
knowe my mynde howe you maye
dye wcll.

Cas I was bethynkyng me, to
wypte some thyng of this mater to
the satisfyng of yourc despze, I
torned a boke, wheremy memorie
gau me, to be a stori of one called
Canius, that lyued vnder the ty-
tante Caligula Cesar. This Ca-
nius beside his hpe lernyng was a
man of a great sprite, the whiche
he wel declared in the maner of ta-
kyng his beth. It chanced hym to
falle out for a certayne cause with
the sayde tytante, and many sor-
rowdes were betwene them: at the
laste whan the tyme was depar-
tunge from the other, this empe-
ror in his fiers ire sayde: Well
A.b. thou

To dye vwell.

thou sole make my if thou wylt.
for I haue pouuted the within few
dayes to be slayne. Therat Cantis
us turned him with lowe courtesye
and sayd: My most gentyll prince
I hartely thanke you.

CThis answeare came from a no-
ble stomacke, whereby he shewed
the mad rages of the cruell tyrant
to be so ferre intollerable, that vn-
der hym dethe was to be reckened
for a benefit and a good tourne:
wherfore he thanked hym so; his
offer, as for a specyall rewarde,
And great merueil men had to be-
hold this philosopher, howe me-
ry he was after this tyrantes che-
tenynge. There more x. dayes gy-
uen of respite, before he shuld dye
the whiche tym he so passed, that
he never seemed to be in leesse case,
nor to haue his mynde in better
qui-

To dye vwell.

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quietnes.

Cwhan the dawe came of execu-
tion, the kinges geyler & hang-
manne wente abowte the towne
with a greatte compayne of them
that shoulde suffer death, the whi-
che passing by this Canius house,
they called hym to be broughte al-
so forth amongest the other, at the
whyche tyme Canius was play-
inge atte the chestes with one of
his companions, and hearynge
theym make haaste, he rose and
telled hys men, sayinge to his com-
panion: Loke nowe that after my
deathe you lye not, no; make no
false crakes that you haue wonne
this game. **C**hree knyf also he be-
kend to the garter and sapde: I
pray you bere witness, that I haue
one man in this game more than
my felowe hath.

CIn

To dye vvell.

CIn this wyse this philosopher
playde with deathe, and shorte-
ly his quiete harre gaue a foule
checke mate to the tyrantes cruel-
tie: he shewed hym selfe to be in
sprite as farre aboue all kynges
violente power, as these myghtye
princes thynke to haue a stronge
dominion ouer all they? subiectes.
The frendis and familiaris of this
philosopher were very sorrowfull,
bewaylynge the losse of such a
man, to whome: what meane you
quod he: **W**hy be you sadde?
Why mourne you for me? Is hit
not your studie to knowe, wrichter
the soule of man be mortall or im-
mortalle? **T**he answere of this
harde questione was in the small bones
and nothe **D**ATE **I** see the trouthe
of all our dobletes of halou and
of god.

Cthus

Todye well.

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¶ Thus talkyng with his fren-
des he came to the place of execu-
tion, and there a lyttell, whyless
other were hedded, he stode styll in
a musynge dumpte. What thinke
you now good Canius, quod one
of his frendes: Wherpon nowe
muse you so ernestly: Mary (quod
he) I haue determinedde with my
selfe to matke well, whether in this
hort pange of death my soule shal
perceyue and feele, that he goeth
oute of my body. This pounte I
fully entende to take hede of: and
if I can, I wyll surely bringe you
and the teste of my felowes wond,
what I felte, and what is the state
of our soules.

¶ There was a wonderfull caulme
comake in þ myddel of þe tempest.
A tempest this mans mynde was
worþe of an ener lassynge lyfe-
that

To dye well.

that was not onely to the deathe
studious of knowlege, but also in
the selfe death founde occasion of
lernyng . It was not possyble
for any mannes mynde to contyn-
ue his studye longer, or to a fer-
ther poynte than this noble philo-
sopher dyd.

CThis story and certayne other
lyke, maken me often to reason
with my selfe, what a strength of
knowlege is in mannes brayne, to
setche and to fynde by hym selfe
the truthe, if he enforceth his wittes
to lerne. For this Canius & many
other were not taught of Chirche,
as we now be, they had not the tyme
of saphe, the bohyche Chiche
the vnderchiche wiche to come
to the people for knowlege of all
thing and certenes, they were not con-
fected with the preaching of god-
des

Des sonne to sette lyttell by this life
as we nowe be . They were not
plucked to conceyue a loue of vert-
tue aboue nature: as the holy scrip-
ture draweth vs from this woldē
to the beholding of an other place,
where vertu receiueth her crowne.
Wherfore to me hit is no smalle
cause of maruailinge, when I here
suche ensamples of naturall men,
that by them selfe coulde in suchē
a maner rysse aboue thoyz nature,
in settynge lyttell by that thyngē.
that naturallye euerye creature
mooste abhorret and feareth (for
deathe is the thyngē that in this
woldē by nature is made mooste
doubtfull, mooste terrible, moste heyn-
ous, and moste worthy to be fested,
to be eschewed, and by all meanes,
ways, oppynes, or cōsēns to be esca-
ged) **C**o here then a naturall man,
with

To dyē well.

Without the techyng of god, to rise
up in his phantasie aboue nature,
to iudge of death farrre other wyse
than nature teacheth hym, to dis-
pise the dutance in this life, when
he knoweth no certayntie of none
other woldē, to vse the strength &
myght of the spirite ageynste the
pissant power of all tyranteres: It
semeth to me a wonderfull thyng,
& more wonderfull the same shulde
be, if I saue not written in holy
scripture, howe that frome the
fyre creation of Adam, the good-
nes of god hath ben so greate to-
wardre mankynde, that he bath
gauen us alway sufficiente grace
to knowe the myghte, to se the bne-
ficiarie of our creare, to fynd out the
true duryng of the soule, to over-
come the durance of this mortale
lufe, and fyinally to fynd almonys
inhetes

To dye vwell.

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wherin stondethe the pleasure of god; and wherin standeth his displeasure. Euer by goddes mera goodnes man knewe what was wel to be done, and what was contrayre yuelle to be done. It is a lawe written in the harte of man with the synger of god in our creation, to be enduced by reason to prayse alway vertue, and to thinke synne worthye of dispayse. The mynde of man hath a grace to see farther than the bodye syghte can attayne to, the mynde of man feleth more subtyllye than our syne myttes can approche to, the losse of blouude or of breth is a smalle trespasse in the myndes consideration, biforn the mynde wletche his owne chere fayre, and is not blynched therof. vertuousnes of the boordes of the stome. the stomblethe attē comon

B.

Strawbe

To dye vwell.

A wōrldy man.
Strawē in this wōrldē. Every mote
choketh a wōrldly man. Every li-
tel sownde maketh a wōrldly man
trimble and shake. I call a wōrld-
ly man him that giueth al his care
to hys wites in this wōrldē,
that creapeth vpon suchē thynges
as be sene, hatde, felte, tasted, and
smelte, that clymeth not in no con-
sideration aboue the myste of this
valeyē. The mooste parte of men
ever haue bene of this weake sorte
and yet stylle the mooste parte of
men is the same. This wōrldē e-
uer hathe his multitude, that ho-
nozech, worshippeth, and magni-
fieth nothyng besyde this shorte
lyfe, and those thynges that per-
tayne to this lyfe. Yet ageyn com-
bathe there benne some and stylle
there be some, that playe the wōrldē
thorough, the wōrldē through-

to k nowe the dygnities and wor=
thynges of euery thyng, howe
moche it shoulde be esteemed, valu=
rid, or regarded of vs, the whiche
laboureth to pycke oute in euery
thyng what is good and what
is noughe. Men of this sorte
be called spirituall menne. For
you muste knowe, that a tayl=
our, a shomaker, a carpenter, a
boote man, withoute bothe leat=nyng
and orders, maye be spity=tuall, whenne a mayster of arte, a
doctour of diuinitie, a deane, a bi=shop
bothe with his cunnyng and
dignities may be tempozall, seinge
the trewe diffinition of a spiritual
man is to be one, in whome the
mynde and spittite chefelye ruleth.
Whiche the tempozall man is
In some this present tyme of
cunynghode lyke hath in

Spiritual
men.

W.H. come

To dye vwell.

come. . Thus I saye spirituall
men haue euer sene the trouthe,
to ponder and valure euery thyng
in this woldē accōdypngely. And
as to the temporalle mynde no-
thyngē semeth sweter than to lyue
here, so the spiritual mynd syndeth
swetenes in deathe, by the whiche
this lyfe endeth. For lyke as the
prince of this woldē neuer agre-
ethe with god, nor yet the bodye
with the soule, nor the erthe with
hewyn: so he that studyeth for this
tyme, hath clene contrary opyn-
ons to hym that foloweth the spi-
rite. And as the temporalle man-
saythe, hit is a pleasante thyngē
to lyue here, and a bytter thyngē
it is to dye: so the spirituall man
thynketh it a better tyme to frong
the space of this lyfe, & myndē
swyeth by the rydding of the

loule

soule from the heauye burden of
this body.

COf these contrarye oppynyons
you shall lese maruayle, when we
haue a lyttell considered the thyng
it selfe, what shoulde be death, the
whiche one parte of vs so moche
feareth, and an other sorte setteth
so lyttell by the same: and sa by a
shorte processe you shall see, whe-
ther the sayde Canpus be moxe
worthy of prayse for his lyttell re-
gardingynge the deedly punyshement,
than is Frances Phelippe, that Francis
Phelip.
within fewe yeres passed was put
to execution with vs for treason,
the whiche dyed so cowardelye, in
so greatte panges of feare, that
he seemed extracte from his wyttes
~~for~~ for quaking and trembyng
so that he coulde speke one word
in all his wordes that he coulde

To dye vwell.

With moche stutterynge sownde,
were only in the declaration of his
dispayre, nor nothyng was sene
nor harde of hym, but wepyng,
lamentynge, wryngynge of his
handes, with bannynge the houre
and day of his bythe, continual-
ly sighinge, as though he his herte
shulde haue burste for sorowe.

The difference of these affectes
wyll hereafter be (I thynke) play-
ner to you, whan we haue a lyttell
more spoken in this matter. For
nowe good John, I wyll crepe a
lyttell nygher to your desyre, the
whiche you haue, of lernynge the
way to dye well.

To dye
well.

AT THIS DYENGE well is in
effecte to dye gladlye. For who so
ever dyeth gladlye, he doeth
comme this lyfe in a sur-
teine ageyne, beynge nowe in
of

of this wozlde : but uother this
hope of the lyfe to come, nor this
wertynes of the lyfe presente, can
make in any man a glad harte to
dye. Onles he be one that hath ly-
ued well here. For in deathe there
can be no gladnes, excepte therbe
a full truste of opteynyng the re-
warde of vertue, partelye by the
truste and fayth of a good mynde,
partely by the mercye of god, that
fulfilleth euer our insufficiencie, ye
we bring ought with vs worthy of
his fauour. For goddes grace sup-
plieth, where our power lackethe,
if hit so be that our soules appere
before hym in an apparell mete for
his presence, the whiche apparelle
cequireth a perfecte faythe, and an
ernest wyl of doing wel, al though
we haue not alwaye done well.
~~mercy~~ of god never fayleth

To dye vwell.

Hym, that fully trusteth in it: But
a full truste can not be withoute
the strength of charite, the whiche
ever burneth in the loue of doyng
good: & faythe can not be perfect,
onies there be good workes, þ whi-
che maye stut vp and quycken in
vs faythe to take a beleue, that by
Christes actes our final demerites
may growe to be perfecte. Thus
a chrefull hatte, be set with fayth,
hope, and charitie, taketh no pen-
sifulnes in the remembraunce of
deathe, but rather it reioysethe to
rememb're, that by deathe it shall
passe to lyfe, neuer more to dye.

Wherfore to dye well euer, is to
dye gladly, eyther to be ridde from
the bondes of this prison, or to ob-
taine the lybertie of heuen: bodie
comes commeth from a godly
man: so that surely no man

Dye well, that lyueth not well, for
ever deth is a sorrowfull thyngē to
the yuell lyuer, because he hathe
nothyngē to laye before the mercy
of god, wherupon he maye take
hope and trusste to be made wort-
thy of the sure lyfe, in the whiche
deathe medleth not. Nowe than
yf we can gether, what maye lette
vs to be gladde of deathe, and
what wyll bryngē vs to a desire of
dyngē gladlye, we shalle by the
same pycke oute the waye to dye
well, for in my mynde these. it. be
allwayes one, to dye well, and to
dye gladly.

CThe gladde desire of dyngē is
letted chesely by two thynges: one
by the feare of deathe, the other
by the loue of this lyfe. The fyrst
of these foloweth the other, for
men loueth this lyfe, feare

Two set-
for to dye
gladly.

To dye vwell.

Dye: and he that fearethe to dye,
loueth this lyfe. Yet we may speke
of eche parte by him selfe, and first
lette vs assaye the greateste, the
whiche is the feare of deathe: than
nexte after we wyll come to the to-
ther, the which is the loue of this
lyfe. If these two blockes be ta-
ken out of our stomakes, we shall
fynde an easye and a playne waye
to the ende of our purpose. For
who someuer nother fereth to dye,
nor loueth to tary in this lyfe, he
is redye alwaye to dye gladdely.
But to perfoyme my promis, lette
me say somwhat of the sayde feare
and loue.

ClyFFE and chefely the feare of
death takethe awaye all gladnesse
of spinge, and therby after myne
opinon, no man that dyeth
dyeth well: so that to

the waye of dyenge well we muste
lerne the way to dye without feare.
And yet howe I shulde proue, that
death is not to be feared, I canne
not well telle, seyng the hole po-
wer of nature sheweth, that of all
thynges death is moost fearefull:
and to reason agaynst nature, it
were parauenture not soo harde
as bayne. For what canne reason
prouayle, if nature resisteth? It is a
thyng to farre aboue mans po-
wer to stryue or to wraestelle with
nature, her strengthe passeth the
myghte of our wylle, what helpe
someuer we take of reason or of
auctoritie: nother counsayle nor
commandement hath place, whiche
nature dothe her vttermooste. It
is none excuse to saye, that men
forsake the bycause they haue
the commodyties.

To dye vwell,

lyfe, or bycause they feare the thre
teninges of purgatorie and of hel,
or elles bycause they thynke vpon
the soze peynefull panges, the whiche
be in the tyme of deathe. May
these thinges make not chesely the
feare of dying, it may well be that
of suche thynges the feare is in-
creased and made more fulle, but
there is a feare before and by-
syde all these thynges, the whiche
feare nature (I say) gyueth, as it
is wel sene in yonge chyldren, that
haue no remembraunce nother of
this lyfe, nor of the deadely pan-
ges, nor of heuen, purgatorie, or
helle. Whan we in spozt threten to
caste them heedlynge out at some
bye wyndowe, they quake, trem-
ble and ware pale, shewyng plain-
evident tokens of a neare and
swarde deathe. And therfore

by lernynge, or by a curraghous mynde, soinne fewe amongst vs, semelittell or nothyng to be moued with dethe: yet thensample of these fewe can not take awaye the trouthe, that nature in all the reste worketh. For howe many be there that onely to eschewe deathe suffre all wretchednes, all beggarie, all peyne, in pyckynge vp crommes of nouryshement, to abyde a while in this lyght: And the more shamfully, that men for the moste parte feare to dye, the greaterer proffe there is, that suche extreme poynctes of feare agaynst all shame shuld not in so many daily appere, whan dethe approacheth, onles by nature some iuste feare were of the same. For as the excesse of feare com-
makenes of harte and le-
tharie, the which is wox-

To dye well.

rebuked for shameful cowardnes :
so there is a meane measure of feare
in deathe, that may be reckened ho-
nest and iuste, bycause nature ma-
keth it necessary.

Loke you howe bothe olde and
newe stories kepe in memory their
names that appered to dye with-
out feare : as who saye, it is to be
wrytten for a wonder and lyke to
a myracle, beinge a thyng besyde
the course of nature, to here of a
man that can in deathe ouer come
the passion of feare, as we wonder
to here of some that lyue without
sustinance of meate or of dynke.
Bycause I saye hit is a naturall
thyng to feare deathe, we greatly
mayle of them that feare it not.
In reason saythe, we shoulde not
feare that thyng, the whiche we
know not, & only yuel is

be feared. But seynge we knowe
not deathe, we may well by reason
doubt, whether it be yuell or good.
And nowe before we speake anye
more of feare, let vs a lyttell con-
syder deathe by it selfe, what thyng
it is of his owne nature, and whe-
ther by it self it be good or yuell.

Cowe calle ones dethe the losyng
a sonder and departyng of ii. thin-
ges, the soule from the bodye: the
whiche departyng no man can es-
cape, but necessarlye dye all we
muste that be borne in this wold.
When the body by any violence lo-
seth his sensis, and is spoiled from
the quicke vse of his pyncipal par-
tes, than departeth the soule from
 hym: and in maner the bodye les-
veth the soule, before the soule le-
veth the bodye. For it is neuer
lengh by hym selfe that goeth

what deth
is.

To dye well.

the bodye, but it is the body by his forsakynge lyfe, that caufeth the soule to departe. For where lyfe is not, there the soule canne not abyde: and as the body is liuely before the soule entereth, so the same body is deadly before the soule departing . Bloudde in his measure and temperance betwene colde and hotte, kepereth lyfe in the body: the whiche bloud by innumerable waies of chances may be altered and constrainned to leauue his nouryshynge wherupon shall infuse the losse of lyfe, and than streighte after foloweth the soules goinge away. For well you knowe, that the soule is one thyng, and lyfe is an other.

The soule. Whatsoeuer the soule is, there is no lyfe. But it is not trwe, that whatsoeuer lyfe is, the soule is. For trees and herbes haue

parte of lyfe , and a moze parte of
lyfe is in muskelles, oysters, and
wormes : yet a moze perfect lyfe is
in these bestes and bides, the whi-
che haue amongeste theym some
moze some lesse of lyfes perfectnes.
But though in theym lyfe, the
whiche resteth in the vse of the sen-
sies, that be to here, to see, to fele, to
smelle, to taste, and in swyfte mo-
uynge is a great wokē of lyfe, the
which thynges I say, though they
be in the perfection amouest these
bestes : yet the hande of god hath
not gyuen to any creature lyuyng
in the erthe water or ayre, to haue
besyde lyfe a soule : the whiche is a
thyngē formed after his lykenesse,
sauyngē onely to man , whome he
hath putte here to rule ouer thyngē
he created, lyke as he ruleris in
emperour over all. It is the creaturē

To dye vvel.

wyll, that no thyng in this wold
Shall haue a soule, but man alone :
the whiche soule bringeth with him
the vse of reason, a thyng that
may teache vs bothe that we haue
a soule, and that god is he the whi-
che hath thus made vs to be in
this wold his chiese and moste
excellent creature. Reason dothe
thus teache vs, yet besyde reason
we be herein better instructed by
our mayster the son of god, so that
nowe we can not doubt, that in vs
is a thyng, the whiche canne not
dye. But of suretie we euydently
se, not onely by reason, but moche
bettet by belefe, that the ymage of
god in vs is perpetuall and canne
not feale anye corruption, onelies
such as our frowarde wyll mape
out wherof groweth synnes, and
the spuyng deathe of the fayre

But lette vs come to our mat-
tier.

Co speake of this bodyly dethe
we nowe haue a greatte sondell in
comparison of some olde clerkes,
that were in doubt, whither there
was in man any soule besyde lyfe,
more than is in an hōse or a gose.
They were in doubt whether any
thyng of manne remayned after
deth, that myght fele or perceyue
eyther ioy or peyne. So as to the
fayning poetes, that spake of de-
licious gardins for good spicites,
and of dyuerse soze turmentes for
ungracious sowles after this lyfe,
most part of the olde clerkes, gaue
no maner of credence: and they
that beleued other an heuen or an
hell, to be ordeyned for mens fol-
lowing, yet they so beleued, that much
miseries was in theyr brether.

To dye vwell.

in as moche as their reason suffised
not to fynde oute the certeyntie of
goddis wokes. From the whiche
doubtis the vnfallible doctrine of
Christe hath now deluyered vs al,
so that as many as wyll gyue eare
to the voyce of god, they can not
mistruste their knowlege, but that
without question bothe we haue a
soule, and the same soule is im-
mortall a thynge that neyther in
this worlde nor out of this worlde
can perishe or feele any poynte of
deth, to lacke by the same any iote
of his beinge. I saye oure sowles
continually without ende shall e-
uermore endure, the whiche be cre-
ated and made by god after the
forme of god. So what fourme that
is, it is as harde to shew as it pas-
seth our capacitte to knowe what
god is, whose shappe and facion

out

our soules beareth.

CNowe than what shall we saye
of deathe: the whiche by hym selfe
is not vnlkye to an endles slepe of
the bodye, wherof the bodye lyeth
without power to vse anye sence,
beynge after lyfe lyke to a stome,
that neuert had lyfe. This change
of the bodyes state, whether by hit
selfe hit be good or yuel'e, it is an
harde thyng for vs to iuge, seinge
the crowth is, that no man lyuynge
expertlye knowethe what thyng
deathe is: and to determyne of a
thyng unknowen, hit semethe a
presumption full of folye. Ther-
fore without any certayne deter-
mination, we maye for oure let-
tinge debate with reson the thing,
as moche as shalbe within the boord-
es of our capacytye, and syntill
deathē were by hym selfe good.

C.iii.

Whil

whether
deth by it
selfe be
good or
yuel'e.

Deatthe is
not good

To aby vwell.

Deathe is
not prell.

Shoulde be no trespass for one man
to kyll hym selfe or an other. for
in gyuynge to other a good thyng
or in takynge to durt selfe a good
thyng, can be no rebuke. Where
the dede is good, there is well do-
yng in the doer: But euer, not
onely by Christes teachyng, but
also by naturall reson manslaugh-
ter hath bē iuged an abhominable
synne. Wherfore it canne not be
that by hym selfe deathe is a good
thyng. And ageyne an yuel thyng
it is not. for Chyste dyed wyl-
lyngly, the whiche wyl in god
and goddes sonne coulde not haue
consented to deathe, if deathe hadde
bene a thyng of his swone nature
prelle. Nor yet hit coulde not be,
that vertue shoulde be praysed in
the hadde sufferyng of deathe as
that he be crowned in heauen thare
holp

holye matters, the whiche coura-
gyouselye toke vpon them not
deathe. And surely it shoulde not
be the naturalle ende of mannes
course in this lyfe, if it were a thig,
by it selfe naught. For yuell ma-
grye mans hedde, is never put to
him, as it shoulde be yf death were
yuell: the whiche necessaryly man
is constrainyd to suffer. Therfore
it semeth true, that deathe consid-
red alone by hit selfe, is nother
good nor yuell. But when we here
of dyinge well or dying yuell, or of
a good deathe or an yuell death: it
is not deathe by it selfe that is spo-
ken of, but rather the circumstan-
ces, the maner, the fashyon, the
cause of deathe, or that goeth be-
fore death, or that foloweth death.
Whiche be the thynges that goeth
and taketh this name of goodnes-

Deathe is
nother
good nor
yuell.

To dye vuell.

or puelnes, As to saye that death
is good, bycause hit endethe this
lymefull lyfe, and is the meane to
passe frome this woldē to heuen :
or els when we saye, that Judas
dyed an puel deathe, it is not ment
that the departing of Judas soule
frome the bodye was puell, but the
inaner of his dyenge, was the puel
thyngē, his cursed desperation, his
dampnable mystruste of goddes
mercye, his dispitefull refusyngē
grace, made his deathe puell. The
two theues, he at the ryght hande,
and he at the lefte, bothe dyed one
kynde of deathe , bothe nayled to
crosses, both worthy for their tresp-
aces : yet it is trouthe , that the
one died wel in a good deth, the o-
ther dyed naught in an puel deathe.
not for the deth by it selfe, but ther
was no difference, but for the di-
uerſitie

uersitie of their ii. myndes in tas-
kynge of deathe. The tyme repen-
ted hym, and asked mercy, wherof
he died graciously, the other con-
tynued in his blasphemynge god,
the whiche stubburne stomacke in
synne caused hym to dye vngra-
cioussely. It is a thynge that folo-
weth deathe, and is not in deathe it
selfe, wherupon we loke, when we
iuge to be a good ende of an yuell.
For by the maner of hym that dy-
eth, we conjecture the state and cō-
dition of the soule: the whiche ys
we fynd in our fantasie to be in an
yuelle case, as in the daunger of
goddes curse, we call deathe yuell,
wherby the soule passed to come to
suche syowte. And contrare, ys
we thynke the soule to be in the fa-
vor of god, or to be redde to have
mercy we call death good, the same

To dye vwell.

che conueyde the soule to his blys.
So that by it selfe deathe remay-
neth indifferent to be iudged of di-
uers considerations, other a good
ende or an yuel ende.

To feare
death.

TRowe than we may here say, he
that feareth deathe, sheweth hym
selfe to be in doubte of his soules
state, or els to be certayne that his
soule is in goddis curse. The whi-
che ferefull mynde is in them that
haue so passed this p[re]sent life,
that eyther they haue doone no-
thyng, wherby they may hope to
be rewarded in heuen: or els they
haue done so vngratiousely, that
they can haue no trust of escapinge
damnable punyshement, specially
if he be a christened man. So if
he be not christened, and feareth to
die, he declareth hym selfe to haue
no thygher thought of lyfe, than

the

the duinbe beastes haue, the whiche make by the lawe of nature so moche of their lyfes, that they can mynde nothyng besyde, and the losse of their bloode maketh with them an hoole conclusion of theyz being. Wherfore beastes mape iustly flye and feare deathe, as the wroste thynge that can happen to their state: but a man dothe hym selfe to moche wronge, if he thynke hym selfe in no better condityon than be these beastes. It is not in the dyuels power to do manne so great hurte as this false imagination doeth. And surely vnworthyp he is to haue in hym the power of understandyng, of thynkyng, of prouydyng, of lernyng, of teachyng, of diuisyng, of remeving, of louyng, of hatyng, of resomyng, of counsaylpyng, of infinite more

To dñe vwell.

gyfes, who someuer iugeth hym
selfe to haue no more than a swyne
or an ape hath: Loke as by the fiue
wittes the bodye knoweth this or
that: so by these powers of mynd,
the soule walketh to his vnderstan-
dynge, and of an heuenly mattier
is made this marueylous thyng,
that dwelleth in mans bodye for a
tyme, to be made worthye other of
everlastyng lyfe, or of everlastyng
death, for the damned soule lyueth
in deth without ende.

CBut yet what shall we saye to
the place we left before, that natu-
rally Death is feared. Let it be the
woorkynge of nature, yet I see not
but the strength of mannes mynde
fulli fastened in fayth, may victo-
riously ouer come all this feare.
as we fynde manye examples of
men that so haue done, not ouerre
of

Death is
not to be
feared.

of theym that haue benne helped
with fayth, but also of many pay-
nymes, the whiche toke a courage
to dispise deathe, onely of a mighty
and valiant mynde to haue reason
subdewe in them the power of all
affectes.

Contra I fynde, a lernede paynyme
wrote that we shoulde nother care
for lyfe by it selfe, nor yet for death
by it selfe. He sayth that we shulde
care to lyue well and to dye well,
and let lyfe and deathe passe with-
out care. For lyfe is not good, but
to lyue well is good.

Contra If paynymes haue this ryghte
consideration of lyfe and of death,
what shame is hit for Chrestened
men to care for death: seing Christ
whose wordes can not but be true,
so vehemently forbydden he dothe
same, that paynymes haue no

To dye well.

Son to be done. Algeyne, seyng thys
Death is so common a thyngē day-
ly in our syghte, why shoulde we
feare it. Thynges that syldom
chanse may sturre vp by their rare-
nes greate feare: thynges that be
euer at hande shoulde by theyz fa-
myliartie and custome nousel vs
to sette lyttell by theym. Farther-
more he that feareth deathe coming
to hym, wolde feare vp lykelyhode
deathe, if hit coulde be with hym,
when deathe is suche a thyngē,
that other it is not yet come, or els
it is past. For no man canne saye,
that deathe is presente. Soo this
feare can neuert be toynd with the
thyngē that is feared. Algeyne that
thyngē that euerye man maye doo,
no man lightly doeth, that thyngē
that no man canne helpe hymselfe
in, for the mooste partie all men

do. No man almooste studyeth or
careth howe well he may lyue, but
how longe he may lyue euery man
musest. when the trouthe is, that it
myghte of all men be optayned to
lyue well, and no man can further
hym selfe to ly e longe. A lyke fro-
wardenes is in our remembraunce
of deathe, we busilye labour and
enforce to dreame of deathe, the
whiche thyng we can not do: we
mpghe synde the waye to dye wel,
and this thyng we wyll dot doo.
This madnes Iohn I truste, you
wyll put of, and feare not deathe,
the whiche you canne not escape:
But feare an yuell death, the whi-
che you may flye.

CAmonge manye commodyties
of deathe I reken one chesely to be
fete by. that it is good to dye well
to escape therby thocassion of dy-

ng

To dye well.

wynge yuell, and surelye he dyethe
well, that for such an intente ta-
keth death gladly.

CMoze ouer consyder you well,
and you shall see, that in hym the
whiche is curious to lyue, fortune
hath a great rule, but in hym that
can dye gladdely, fortune hath no
power. And what a wretchednes
it is to be vnder fortunes vanicie,
I reporte me to them, whome we
beholde dayly diuersely vexed as
well with immoderate lustes of to
moche welthe, as with passynge
sorowes of to moche trouble.
Therefore to be oute of fortunes
thraldome sette lyttell by this lyfe,
that is to say, feare not deathe.

CIt pleased me to rede a pap-
yms opinion, that sayde. He is as
foolye he that feareth death, as he
that feareth to be olde, for as al-

ter yōge age foloweth the old: so af-
ter old age streight foloweth deth.
And a madde mans poynte it is to
feare dethe, seyngē thynges vncer-
tayne, the whiche maye chance and
may not chance, be onely worthye
of feare, but thyngē certayne with-
out doubte comynge, muste be
loked for, not feared. The necessi-
tie of deathes comynge is equall
and without remedy, so that other
to complayne, or to flye at deathe
hit is a playne inadnes. For who
can complayne to be in the condi-
cion, in the whiche indifferently al
men of this wōrde be?

And agayne yf the peyne of di-
enge were a thyngē to make death
peacefull, fyſte it shulde be a com-
for to rememb're, that after the
trouwe of deathe, there shall be no
peyne, and as Epicurus wro-

To dye vwell.

If it be an extreme soore peyne, it
is shorte. For no vehement peyne
can be longe. This were inough
to make death not moche to be ca-
red for. Every way deth is a thing
neuer to be feared of a wyse man,
and neuer to be out of mynd bothe
with good men and wise men.

And as for the feare of death were
not he (I pray you) a starke foole,
that wold wepe and waile bycause
he was not born to this lyfe a thou-
sande yeres agoo? no lesse a foole
is he who so euer sorrowith bycause
he can not lyue a thousandde yeres
to come. For these. ii. sayinges be
cuen and equally true: you were
not, you shall not be. So that one
mynde shulde be in vs, as well to
rememb're we shall not be, as to re-
membr'e we ones were not. We ha-
ve newe thyng to dye, our fauours

our grandfathers, our greatte soze=stors be gone the way that both we shal go, and al that folow vs must come the same.

Moze ouer in as moche no labour, wyt, craft, noz diligence preuyaleth to escape deathe, no power, no ryches, no auctoritie helpeth, but all indifferetely be called of deathe, all without choyse must folowe the trayne of deathe, no cozner can hyde vs, no walles can defende vs, no waye noz meane, no intreatie, no prayer, no suite, no chynge vnder heuen can kepe vs from deathes hande. Lette vs than take a lusty courag of this despe ration, seinge there is no remedy: lette vs manfully go to it.

Che most frefull and cowarde be ggs, that of nature be made to flie, when they be dryaen in to fader

To dye vwell.

strayfes, that they can rounne no further, they turne them, and with the power of theyz myght they inforce to escape. And surely it is euer sene, that those ennemyes be euer moste terrible, the whiche be dyuen by extreme force to fyghte. For necessitie correcteth and chastiseth our hartes moche more sharply, than vertue can do. Whereof a desperate mynde shall do greater actes, or at the leest no lesse than a valiant stomeake can doo. In this necessitie of deth we nowe be all, it is bayne for vs to flye or to run away, our feare can fynd no place of flyght. Lette vs imagine the trouthe as in dede it is, that we be all betrayed to dye. It is so John, that without doubt we be all kept in a streyfe corner to be tydde of this lyfe. There is no hope of remedie.

Necessitie.

medye. All this people that you se,
howe longe thynke you shall be.
It shall not be longe, but all shall
by the course of nature be called
hens to dethe, and there hydde. It
maketh no force neither of the day
nor of the place. There nedeth no
question to be asked eyther where
or whan, all must come to one end,
other soner or later, other before or
after. What nowe John: Dothe
not he seme vnto you a shamefull
cowarde, and a fearefull wretche,
a playn kikkes without an harte,
that with moche intercession, with
many prayers desyreteth a lyttelle
delaye of dethe? If you sawe
one stande in the number of many
that shoulde be hedded, makynge
most instant suit to the hangman
that he might be ylast that cominge
out his head to the blocke, ffor

To dye vwell.

you not say, fye vpon such a wetched knaue, that so moche feareth deathe, beyng nowe at the poynte to dye, whether he wylle or no? and yet this maner nowe is with vs all. For the mooste parte is is greatly valured with vs to dye somwhat behynde other, none is so nygh deathe by age, that desireth not to differre from this daye vntyll to morowe, when in trouthe such a weake mynde is in effecte dead and buryed longe before the bodye fayleth. Lise vp therfore your harte onely bycause there is no remedy, desyre not to fye when there is no place to runne to, lette necessitie gyue you a courage. If all other strength decayeth. So what a comake was in the sayde Camis of the which sorte the stedes make mention to haue bene many a mon-
gess

gesst the paynymes.

Ca tyrante fierselye thretened
Theodoze the philosopher, that he
Shoulde dye, and that his bodye
Shoulde lye to crowes vnburayed:
wourshypfully sayde, aunswere-
red this Theodoze to the tyrante:
Thou mayste be proude of thy
power. By cause one ounce or two
of bloudde is in thy handes. And
as for the buryalle of my bodye.
Dowre folyshe thou arte, if thou
taken it to be any dyffERENCE, whe-
ther I totte vnder or aboue the
grounde.

COf suche coragious aunsweres
the stoyres of paynymes be fulle.
But moche more the bookees of
Chyfened men be fulle of suche
examples.

Chilles saythe made impene-
table stronge champions, in
P.iii.

To dye vwell.

cible stomaches, not onely to-
warde deathe but agynste all the
cruel devises that could be founde
to make deathe more peynefulle
than deathe. The holye martyrs
were so farre from all poyntes of
feare, that they seemed to enforce
and to stryue to haue deathe gyuen
them. Theyr myrthe was to suffer
the horrible persecution of tyran-
tes. No reason nor lernyng coulde
worke suche strengthnes of hat-
tes in mens myndes, as the saythe
of Chistie brougth.

Cooke howe sayncte Paul retay-
seth in his troubles, howe he glo-
rieth in his scourgynges, whyp-
pynge, in his prisonement, in his
fetteres, all his lyfe seemed to be a
contynuall deathe, yet his herte
couer gave ouer, but verely his
mynes Dayly stronger & stouter

To dye vwell,

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to suffer a freshe. Feare of deathe
was soo farre frome his mynde,
that he was gladde to rememb're
howe ones he shoulde dye, and
thereby passe to Christes presence
whose quarell he defended in this
worlde with all his myghte and
power.

Looke vpon saynt Laurence, ly-
inge brolynge vpon the burnyng
cooles, as myre and as quiet as
though he lay vpon swete reed ro-
ses: When the tormentours tour-
ned his body vpon the fiery gredy-
ernes, he bad the cruel tirant eate
of his burned syde, whyles the to-
ther parte was a costynge: This
sayning declared that this holy mar-
ter feared no death.

Howe manye thou sande mari-
ties suffered incredyble peynes of
sayning with hookes they were

D.V.

To dye vwell.

from the fleshe, of scrappynge with
tyle stones the fleshe from the bo-
nes, of rentynge and tearynge
membre from membre with hoxles,
with bowed branches of trees, of
beatyng with whippes tylle the
bowelles fall out, of hangyng, of
burnyng, of Crucfyng, of in-
synite scaunge and newe deuyles
for peyne? Howe manye I saye,
suffred all that cruelle tyzantes
coulde imagyn cyther with hande,
fyre, or ironne, rather than they
wolde ons deny them selfe to be of
Christes profession? Whan it was
proclaimed, that who so euer wold
saye he was Christened, he shulde
cruelly be put to deth. There pas-
sed no daye, without a great nûbre
of them that boldly spoke tho mo-
des, of the whiche shoulde folowe
Gouardye a Gaughes, was

was a manystok token, that feare
of deathe hadde no maner of place
with our blessed martiers, the whi-
che with a constante boldnes defi-
ed and dispised the myghty, cruell,
and fierse emperours, theyz cou-
tage to dye ouerthrew the ragyng
madnes of tyrantes. The cause
of this mythe in so pitious inat-
tyrdomes was, that this blessed
men knewe, howe Chристe nother
could nor wolde deceyue them, but
þ for theyz lyttel regardyng of this
lyfe, they shoulde opteyne an other
lyfe, where their toye shulde never
haue nother change, nor decrease,
nor ende. Therfore my good wal-
ker, my stuste you not Chристe,
whose doctryne the heuen and the
erthe hath by innumerable myg-
ties, this many hundreth yeres ag-
oneyned and confynued to becomen

To dye vwell.

the bloud of so many sayntes haue
witnessed the same: and the diuels
with all the damned spirites, soo
surely beleue the trouthe of Chri-
stes teachyng, that they tremble
and quake there at. Be not moued
with the common ensample of the
hole wold, though bothe spiritu-
all and temporall men, though the
pope with all his cardinalles by-
shoppes and preestes, though the
princes with all theyz gentylmen
and subiectes magnisye, esteine,
loue, nor yshe, and by all meanes
cheryshe this lyfe, yet beleue you
the trouth, and thinke al the wold
false, where Christes saying agre-
eth not with that the wold doeth.
If it were possible, that you sawne
the angels of heuen lyue contrary
to the preachyng of Christ, yet
consciente them all beleue the soune

of god, and loue not to abyde in
this lyfe, when Christ calleth you
hense, make a smale valure of this
present plesures, whā Christ sayth
al be vanites, and may be turned to
endles sorowes: Regarde no ho-
nour, no promotion here, when
Christ saythe, the place of honour
is in heuen, and here is none ad-
vacement, that is not both shame,
and also may be cause of a perpe-
tuall wretchednes . Dispice the
ease and rest that these riches bry-
ngeth, in as moche Christ saythe,
that of them be taken manye im-
pedymentes and lettes to entre
into the sure quietnes of blessed
soules. Thynke no place to be for
your abydyng in this world, when
Christ sayth, here is not your cos-
trey, but your father and god
dwelling place is in heuen. 131

To dye well.

therfore hence. This is to saye be
wyllynge to forfiske this straunge
contrary. And seinge the waye to
your homewarde lyeth by deathe,
take a couragious stomake to dye,
and dye gladly, that you may dye
well. Beleue I saye Christe, & you
shall thynke it peynefull to be in
this lyfe. Beleue Christe and you
shall be gredye to be partaker of
the heuenly iopes, wherupon wyll
folowe a pleasante remembraunce
of deathe, by the whiche you shall
departe froine your peyne to that
ioye, the whiche you desyre. And
hereof is made a glad dyng, the
whiche I stylle name a good dieng.
Thus if we canne take this feare
awaye, we be well forwarde, and
hereof wyll easlyly issue the teste,
that is to dye gladlye. It is a true
sayng, that who so ever feareth
deth,

To dye well.

32

Death, he shall never do a dede wox
thy for a lyuyng man. Therfore if
hit were but onely for lyfes sake
it is our parte to dispise the feare
of deathe.

CWelsyde this feare of deathe, the loue of
loue (I say) of this lyfe soore hym, this lyfe:
dereth the gladnes of dypinge, no
man dyeth gladlye, that estemethe
muche this lyfe. He that rekeneth
in this worlde hym selfe happye,
when he hath gotten ryches, pos-
sessions, auctorite, promotion, a
ryall state, a princelyke courte, a-
bundance of welthye face, a rule
and power bothe to auaunce his
frende, and to vndo his foo: this
man I say that glorieth in his fan-
tasye for these and such other thyng-
es, can not but with moch sorow
depart hence. To this mas haue
remembraunce of deth is a euer

To dye well.

uous thoughte, his mynde canne
not but lament whan he seeth the
necessitie to be pluckid and drawen
frome these commodyties, in the
whiche resteth the ioye, pleasure
and gladnes of his mynde, he hath
so stedfastly accustomed hym selfe
to take this woldes for heuen, that
it wyll not synke in his brayne, to
hope of an other heuen: he hath so
corrupted his taste with thinkyng
this lyfe to be swete, that nedes it
must be a bytter thyng to make an
ende of all his pleasures, and in
this case be not onely they that
haue this woldes at their wyll, but
also they be in the same case that
haue naught, and be gredy of ha-
vinge. As moche loueth he this
woldes that wolde fayne be ryche,
as he that is ryche. It is not the
louinge nor the lackinge of money

Draunce

daunce in goodes, that maketh a so
rowfull hart in the remembraunce
of dethe, but it is the mynd that va-
luereth and pondreth these p̄esent
goodes to be of a great p̄ice, and
wozthy to be tarred for. This mind
I saye as wel in a cōmūner, as in a
kyng, as well in a yoman as in a
lord, as wel in an hermite, monke,
or frier, as in a matchant plowman
or vacabunde, as well in beggers,
as in ryche men, is the thyng that
causeth sorrow in dying. And glad-
ly no manne dyeth, that loueth the
welthe of this lyfe. Wherfore the
lernyng to die wel requireth neces-
sary a lesson, howe moche the goo-
des of this woldē be wozthy to be
regarded. And lette the truthe have
in your stonacke his place, so that
if it be tru, that the thinges of this
life be wozthy to be loued and used

To dye vvel.

cared for: than loue you them and
care for them. If the truth be other
wise, change your mynd, & nother
loue these saide thynges, nor care
for them. Of the truth in this mat-
ter no man can dout, that beleueth
Christe, whom if you thynke to be
god, you muste also thinke it all
trouth that he saith. It can not be
other wyse then Christe testifieth,
whose preching euer exhorteth vs
to wylful pouertie, the whiche is no
ther to loue þ godis of this world
though we haue the, nor to care for
them, though we haue them not:
only by Christis teching we shuld
care for the kingdom of heuen, the
whiche standeth in the clennes of
conscience, where euer is a place
& a seete for the hie maiestie of the
holyn trinitie. All other thinges ne-
cessary for this lyfe be not to be ca-

red

ted for, nor yet to be valued moze
then their dignities requirith:that
is to say, no moze thā is cōueniente
for instrumētes & toles to þe pilgri-
mage & passage of this strāge cou-
try. For in this wozld we haue no
home, our father dwelleth not in
this region we be in this life out of
our ppze countrey, we shulde hast
home ward to the ioyful p̄sece of
our owne father, þe abydethe vs in
heuen, the whiche hath a greater
charge ouer vs his chyldren here,
than he hathe ouer the beastes or
byrdes, the whiche by his only pro-
vision without their care, lacketh
nothinge for their necessitie. Mo-
che moze(sayth our maister Christ)
If we tourned all our care to god-
warde, we shulde not be destitute
of such thinges as necessarily this
present lyfe nedeth . And where-

E.ii.

Chyste

To dyē vvel.

Christe soo streytyl commaundeth
almes dedes, sayinge, that who so
euer helpeth not a poore man in his
nede, he wyll not helpe him no; yet
knowe hym at the fearefull day of
dome, in so moche that it pleaseth
Christ to saye, that euery poore man
represengeth the person of goddes
son, so that he that regardeth not a
poore man, despiseth the son of god.
In this doctryne what thynke
you? Whether dothe Christe com-
maunde almes deades for the
poore mans sake, that shulde take
almes, or for the ryche mans sake,
that shoulde gyue almes? In ta-
kyng almes I fynde no vertue
and nedes it is a thynge partey-
nyng to vertue, that Christ wolde
haue done. Therfore surelpe it is
for the ryche mans sake. For it is
Christes lesson, that techeþ us to
haue

hane no inwarde loue to these casuall goodes, the whiche we must put from vs, where we see theym that wante suche thynges. And a p^rofe of a perfecte stonake is taken in hym, that b^ritterly leauyth and forfakethe all this worlde to folowe Christe : the whiche byddeth the ryche man, that wyll be perfecte, to go & sell all that he hath, & deale all to poore men. For as harde a thyng it is to plucke through the smale needles eie a greatte caboull rope, as to brynge a ryche man in at heuens wycket : not that it is impossible for a riche man to be saved, but bycause it is harde for a man in a welthye state to kepe his mynde in a due order to godward, without beyng drowned or infested by the contagious lustes and corrupted pleasures, the whiche fol-

To dye vwell.

Wethe the fortunate lyfe of this
worlde. And nothynge is moxe
in a rich man to be feared, than lest
he sette his mynde to loue his ry-
ches, the whiche loue can never
stande with the pleasure of god.

Remembre the sayenge of the apo-
stelle sayncte Paule: The loue of
ryches is the rote of all syn. Ther-
fore let not this loue grow in your
hart, from whence shulde springe
the frute of damnatio. Here of my
frende Walker, I trust you se, that
without question it is chistes wil
to haue vs lyttel regarde this life,
and moche lesse to regarde all the
commodities apperteining to this
lyfe. It is god that sayth, The lo-
singe of lyfe in this worlde, is the
findyng of life in a nother worlde:
and that wepynge, sorowe, pepne,
tribulation, pouertye, shame, per-
secution

secution, and fynally death in this lyfe, is laughinge, ioye, pleasure, ease, ryches, honoure, quyetnes, and fynallye lyfe, in the kynge=dome of god.

Contrarye the same maister testifieth, that mythe, welthe, teste, glorie, abundance, strengthe, libertie, rule, & fynally lyfe in this worlde, is lamentyng, grefe, trouble, flaunder, myserye, wekenes, thraldome, bondage, and fynally deathe in goddes reygne. In this tenor and key sowmeth al our holy scripture . Wherfore my thynke it is inough to proue to a Chystened man, that the welthe state of this worlde is bayne and ieoperdous, by cause Christe so teacheth and preacheth, and surely a greater profe by reason for this matter with you I wyll not vse atte this

To dye vvel.

tyme. Let Ch Criste be beleued, that beddeth you gether a treasure in heuen, where your ryches shall be sure from mothes, wormes, and custynge, from theues, fyre, and water. If your treasure be ones couched in heuen, streyghte your harte shall also be there: and soo shall you take no pleasure of taryng in this lyfe, but rather it shal be werines and tediousnes to you to be here absente from your hartes desyre, the whiche alwaye stycketh and cleueth to your treasure in heuen, If hit soo be that after Christes consayle you haue there put al your goodes and substance. If nother we feare death nor loue this lyfe. I thyngke the chefe impe-
dimentes & lettis of our purpose to dye well be taken away, & nowe we may a litel discuse what thyng may helpe

helpe vs in our iourney after these
stones and blockes be gone.

CIn my mynde nothyng shalle further vs moxe to a gladde death, than shall an ordinate lyfe, that is to liue in a iust & a due maner after one rule & one forme, euer awake in a quicke remembraunce of death, as though euery houre were our laste space of induraunce in this world. When you rise in the morning, determine so to passe þ day folowing as though at nyght a graue shuld be your bed. Let euery daye be reckened with you as your last. This minde shal make you bestowe well your lyfe, the whiche is to you uncerayne, howe longe it shall conynue: ye rather in doubte you be, how sone or how shorly life shalbe taken from you. What so euer you take in hande bethinke you, that

what firs
dreth most
grad deis

To dye vvel.

before you end it, deathe maye op-
presse you wokyng. This is the
thyng that Christ wolde haue vs
do, when he so often warneth and
admonisheth vs to take heede and
to loke aboute vs, bycause nother
the daye nor the houre of our cal-
lynge is certayne to vs. Thereforze
it is our parte, of a tym so moche
uncertaine to make a time sure, cer-
tayne, and presente, that we neuer
be taken vnwares: by the whiche
meanes we shall gladly suffre deeth
seyng it is a thyng so longe before
prepared. For whye shulde it be a
strange thyng to reken euery day
to be the laste? I see not but that
thyng, that happeneth and chan-
geth to some of vs, myght come to
any of vs, and lyke wise all ight
haue that that a fewe hath. There
is no cause to deny, but as foloweth

Dape

day you or I myght dye, as we see
this day soone other deed: & though
we be not deed this daye, yet it is
trowche that this day we dye, and
dailye sithen our fyre byxthe we
haue died, In as moche that daylpe
some parte of our life, hath ben di-
minished, & euer as we haue gro-
wen, so euer life hath deceased. We
were babys, we were chyldern, we
were boyes, we were yonge men,
all these ages be loste, and tylle ye-
sterday all tyme paste is gone and
lost . This same selfe daye that we
nowe lyue, is deuyded and parted
with death . Styll without ceas-
sing we approche to death by ther-
pence & wast of lyfe. Thus dyng
we alway be, though death be not
alway vpon vs . Conceyue than
this ordinate lyfe in youre mynde
and tolde your tyme whils it will

To dye well.

haue the tyne . Aboue all thynges
ly idelnes, the whiche is a thynge
bothe to the bodye and to the soule,
lyke a kankerynge rustines, and
as an eatynge consumption, hit
wasteth to naughte bothe vertue
and strength. A manne the whiche
is in the lyfe that you be, may sone
be corrupted with this contagion
of idelnes, if he be not well ware,
& diligētely enforcē him selfe to the
contrary. For I se you haue a mai-
ster so affectionate & giuen to you,
þ he wylle nothet suffer you lacke
any thyngē mete for your helthe or
quietnes, but also he had rather
forbeare his owne comodities,
than for his seruyce you shulde be
disquietted : So tender he is in all
poyntes ouer you, that if you pon-
der well his state and youre owne
condition, you shall finde your life

bett-

better defended from all stormes
agaynst the myndes rest, than your
maisters condition is. He is in su-
che a syghte of the worlde, that ne-
cessarily his studye and care muste
moue hym to satisfye the greate
expectation, that his hole countrey
hath of his towardenes. And soz-
tune on the tother syde, is so con-
trary to hym, that nedes he muste
by wisdom procure, with no smale
thoughte, howe he may in penury
mayntayne the outwarde face of
his reputation: soo that for your
quietnes his mynde often labou-
reth, where you may do what you
wyll without feare of the wo:ldes
displeasure, without feare of lac-
kyng or not hauynge inoughe for
your necessaries, and moche more
than necessarie requireth. Labour
have you none, but that mape

To dye vwell.

Rather take for a pastime, thought
to please your maister you nedē not
take, in as moch you may be assu-
red, that he can not noȝ wil not for
the time of his lyfe chaunge his af-
fectiō toward you. Therfore I say
it may be fered in one of your state
lest idelnes shuld b̄ede a foule slo-
uenis neste, the which were inough
to distroye all lustines of vertue, &
to make you longe deed and buri-
ed in this woylde, before lyfe forsa-
keth you. For my good Ihoñ, I
wyll haue you knowe and remem-
bre, that idelnes is called the graue
of lyuyng men: it is the thyng
wherin life dyeth, and therby your
soule is twyse burped in yowre
ones in your bodye, nexte in yowre
slothe. The whiche wyce in ser-
vynge men moste reyneth, and the
same is roote of manye hñthlyf
thoughtes.

thoughtes, wherupon folowethe
a worse idelnes than the other is.
For it is an euyll ydelnes to do no
thyng, but a worse ydelnes hit is
to do not well. Suche an ydell fe-
lowe saynt Chrysostomus calleth
a dissolatynge, or a voyde baityng
place, wherinto the dyuell entreth,
as in to his owne howse by goodde
right. For where vertu is not exer-
cised, there the enemy of grace clay-
mith his rule, it is not now my pur-
pose to shewe what you shuld do, þ
you might not only fly idelnes, but
also be well occupied. This were
a mattier inough for a nother
woke. I haue my intente at this
tyme, if you se that death is not to
be feared, and that by contynuall
remembraunce of death, you shall
prepayre your selfe to dye gloriouse
with a good wyll: the whiche you

To dye vwell.

can not do, onles you be in hope of
the euerlastynge lyfe, & this hope re-
quireth some trust in the clenes of
a good conscience, the whiche euer
foloweth a gracious intēt of lyuig
wel. So þ if you liue well, you shal
dye wel. And of the way to liue wel
you cā not misse, if you arine your
mynde to be strong agaynst al sud-
dennes of deth. Pray euer continu-
ally without cessing you must: but
what is this contynuall prayer I
wolde you lerned. For of prayer
it is but one fynal portion, the say-
inge of psalmes or axing with wor-
des of god his grace, the very pray-
er is to be euer well mynded, to be
euer in charitle, to haue euer the
honour of god in remembraunce
to suffer no rancoze, none yre, no
frowathe, no malice, no syn to abyde
in your delpte, but to be in a conti-
nuall

To dye well.

39

nual good thought, the whiche you
maye kepe whether you slepe or
wake, whether you eate or drynke,
whether you feaste or fast, whether
you rest or labour, & neuer parauē
ture you can pray better, than whā
you muste gyue your selfe to serue
your mayster, to whom þ course of
your life is due & boundē specially
when god hath giuen you suchē a
maister, whom your seruice cā not
plese without you be studyous to
please god. For well you see, þ with
out vertue your seruice were to
your mayster an vnsauery thyngē
but (as I haue sayd) it is not now
my purpose to apoynt you the way
of lyuyngē wel: if you haue hadde
inoughē to dye wel, I haue for my
parte nowe sayde inough, & short-
lye by the same you shall of your
selfe without farther helpe fynde

To dye well.

the waye to lyue well . Nowe that
by this I thynke my promyssle
fulfilled, I will at this poynte bid
you farewel. and I pray god giue
you a stronge corageto passe baly-
antly through death, to come from
thence to euerlastynge lyfe, by the
helpe and grace of our maister
and saviour Christe, to
whome lette vs for
euer more ren-
der al glori
praye, and honour . Amen
At Paris the x.
day of Ja-
nuarie,

Londini ex edibus Thomæ Bertheleti regii
impressoris. Cum priuilegio ad
imprimendum solum
ANNO. M.D. XLI

the 800 feet

of grain